THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"What is called Mormonism is the religion of Jesus Christ, the greatest system of philosophy that the world has ever known, the grandest poem that Divine Genius ever created, the mightiest melody ever struck by celestial hand from the vibrant harps of eternity. It is the Everlasting Gospel, the saving, glorifying power of God."—ORSON F. WHITNEY.

No. 5, Vol. 97 Thursday, January 31, 1935 Price One Penny

THE GREATNESS OF JOSEPH SMITH

By JOHN HENRY EVANS

VERY great men are men of ideas. In the long run it is not emotion that rules the world, for emotion is always short-lived and generally non-creative; nor is it even personal character, since this operates only while a man is alive; but the force that in the end gives shape, direction, and push to things is ideas, thoughts. To the extent that Jesus has affected the course of history since His time it has been chiefly through His teachings. Inasmuch, however, as ideas and thoughts must of necessity filter to each of us through the mind of some individual person, the real measure of a man lies in the number and importance of his ideas, the firmness with which he grasps them, the clarity and vigour with which he expresses them, and his application of them to his own life and that of others.

Now Joseph Smith, when he reaches his niche in the Hall of Fame, as he assuredly must some day, will do so as a man of ideas primarily. For it is doubtful whether any one before him (excepting of course Jesus) has laid down so complete and perfect a pattern of life as the Mormon prophet.

First of all, he gave length, dignity, and value to the human spirit, with a free play to its will and purpose, such as cannot be found in Christian literature outside the New Testament, and even there not so clearly and definitely. This statement will scarcely be disputed by those who are familiar with the teachings of the Prophet and those also of the Christian church since the apostles' death. In the view of Joseph Smith, man is as old as God and the elements; he lived in the spirit before he became an embodied soul; he will always exist, being immortal at this end, too, and he may himself become as God through the application of knowledge in this life and the daily guidance of the Holy

Spirit. A hundred years before Bergen's sensational announcement, the Prophet taught, in effect, that this universe is a mechanism for the making of Gods.

Secondly, Joseph Smith put in quick reverse the whole scheme of Christian salvation as it was developed in the Middle Ages. Typical indeed in his period was the act of the philosopher who walked into a ditch while gazing at a star. The Prophet, as a matter of fact, would not object to anyone observing the planets, but he certainly would safeguard the feet of him who carried on the observation. This body of flesh and blood, he thought, far from being a handicap to the spirit, as was believed by the more pious even of his day, is in truth but an instrument of the human intelligence, and as such must be developed so as to express as perfectly as may be the human personality. But the founder of Mormonism went further than that. Through a planned civic and economic order he hoped to make it possible for everyone to live in security and happiness. A city of not to exceed twenty thousand inhabitants, with lots of sufficient size to allow their owners to grow vegetables and fruit for their own use and with farmland enough on the outside for cereals, sugar beets, and hay, would, the Prophet believed, prevent the development of poverty, crime, vice and degradation to the point inevitable under the old order, where industry is centralized. And an economic order in which the private-profit motive is supplanted by the human-welfare motive would, he further believed, guarantee to every man a job to his liking, at which he could earn enough to support himself and his dependents in decency, and at the same time free the mind of the toiler forever of the haunting fear of want through unemployment, sickness, and old age. Thus Joseph Smith stressed the Here and Now, instead of the Hereafter, as in the theology of his time.

Joseph Smith

BUT the Mormon prophet early saw the absurdity and unscriptural character of the modern Christian theory of salvation—that men are "saved" through *ritual* merely, as one division of modern Christianity maintained, or through *grace* only, as taught by another division; and he substituted an idea more in harmony with life as we know it, as well as with a proper understanding of the Scriptures, that men are saved through *knowledge*. The future, he taught, is an extension of the present, just as the present is an unbroken continuation of the past. From the eternity that was through the time that is

into the eternity that is to be—this is the ceaseless stream of the human ego; and its growth, the push of it towards perfection of character, depends not upon whim and caprice, even in God, but on its observance of universal law. Furthermore, in that future world each person will find his own place and level; these will be predicated upon his present worth and past behaviour; and he will find employment commensurate with his intelligence and dignity as a human being, instead of on his musical ability in praise of a great Egoist.

Thus Mormonism, as Joseph Smith conceived it, is a complete pattern of life. It is not a creed, a sect, a church merely, nor even a religion, but a society. Nor has it in contemplation any element of force or compulsion. That is not the way of growth. Said the Prophet: I teach my followers correct principles, and they govern themselves.

From the point of view of the man. . . . that Joseph Smith was able to hold so clearly and firmly a large group of deeply fundamental ideas, is all the proof we need of the greatness of his intellect. His mind was exceptional in its clarity, its range, its penetration, and its solidity. It is on this basis of ideas that Joseph Smith will be increasingly regarded in the estimation of mankind.—(*Improvement Era*, January, 1935.)

THE author of this article—John Henry Evans—has been introduced to the Church and to the world many times through his books. His *One Hundred Years of Mormonism*, published a number of years ago, was used as a text book in the Church high schools. He wrote the manual being used by the M.I.A. Adult class this year, *The Leadership of Joseph Smith*. His latest book, *Joseph Smith—An American Prophet*, published by Macmillan, is one of the outstanding contributions towards an appreciation of the Prophet Joseph Smith, the man, as well as organizer and restorer. In this pen-portrait of the Mormon prophet, he kindles side-lights which reveal the dynamic character of the man.

A CHRISTIAN ARGUMENT APPLIED TO MORMONISM

By ELDER B. H. ROBERTS

ARCHDEACON PALEY, in his admirable work on the "Evidences of Christianity," says:

If the Reformers in the time of Wickliffe, or of Luther; or those of England in the time of Henry VIII; or of Queen Mary; or the founders of our religious sects since, such as were Mr. Whitfield and Mr. Wesley in our own times, had undergone the life of toil and exertion, of danger and sufferings, which we know many of them did undergo, for a miraculous story; that is to say, if they had founded their public ministry upon the allegation of miracles wrought within their own knowledge, and upon narratives which could not be resolved into delusion or mistake; and if it had appeared that their conduct really had its origin in these accounts, I should have believed them.

All writers who have taken up the defense of the Christian

religion have regarded the miraculous incidents connected with the ministry of Christ and His immediate followers as proof absolute of its divinity, quite unmindful of the fact that there are other agencies than divine, capable of working miracles. Every one will readily call to mind the skill and power of the Egyptian magi who contended with Moses before Pharaoh in producing miracles. Their productions were in imitation of and nearly as great as those of the prophet of God; yet no one believes the miracles of the Egyptian magi were divine.

Jesus was cautious to warn His followers not to put too much confidence in miracles as absolute proof of the divine calling of the worker thereof by telling them—

> There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matthew 24: 24.)

Again it is written in the visions of John:

> And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (Revelation 16: 13, 14.)

The same writer, in the 13th chapter of his Revelation, speaks of an evil power that—

> Doeth wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast. (Revelation 13: 13, 14.)

IN the light of what is here set down, it will be readily seen that the individual who is educated to put his trust in miraculous manifestations as proof positive of the divine calling of a person working the miracles, is very likely to be among those who will be deceived by these wicked spirits and false prophets to whom is given the power to work miracles and deceive the nations. It will also manifest the weakness of the argument of those Christian writers who insist that because the story on which their religion is founded is miraculous, it must therefore be of divine origin.

The healing of the sick, opening the eyes of the blind, cleansing the lepers, enlarging the substance of a few loaves and fishes until they become sufficient to feed a multitude, may indeed be taken as proof of the divine power of the Son of God, but they are collateral rather than direct. Taken in connection with the other facts which go to prove the divinity of the Messiah's mission, they are very strong evidences in His favour, but considered by themselves, they fall very far short of being absolute, since agencies other than divine ones are capable of producing phenomena, which, for the reason that the cause is hidden, and we see only the result, we call miracles.

Yet, notwithstanding these observations, there is very much reasonableness and force in the statement of Mr. Paley, to the effect that if such men as Mr. Whitfield and Mr. Wesley—men whose veracity and integrity were above question, and whose

honour was untarnished, had endured the life of toil and danger and suffering through which they passed "for a miraculous story—that is to say, if they had founded their public ministry upon the allegation of miracles, wrought within their own knowledge, and upon narratives which could not be resolved into delusion or mistake! and if it had appeared that their conduct really had its origin in these accounts," we know not how one could escape believing them.

MR. PALEY'S position is this: The early Christians came before the world with a miraculous story; their public ministry was founded upon the allegation of miracles wrought within their own knowledge, and upon narratives which could not be resolved into delusion or mistake; their conduct really had its origin in these miraculous accounts; and in support of their declarations they endured lives of toil, poverty, persecution, danger and suffering; and for these reasons Mr. Paley, with the grand majority of Christians, believes the statements of the New Testament writers—to which we say amen! most heartily; and ask good Christians everywhere to apply the same reasonable test to the miraculous story upon which what the world calls Mormonism is based.

But first, we must inform our readers that what is known to them as Mormonism is founded upon a miraculous story—as that phrase is generally understood. In the year 1820, the boy Joseph Smith, in obedience to the divine injunction in the Epistle of James—"If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him"—retired to the woods to ask for wisdom, to enquire which of all the contending sects of religion was acknowledged of God as His Church—which one gave a correct exposition of the plan of salvation, that he might become connected with it. And in answer to that prayer, the heavens were opened and the youth beheld the Father and the Son. The Son being introduced to him by the Father, answered his question in relation to the religious sects of the day, and informed him that none of them were His Church or kingdom, that the Gospel had been corrupted, the law thereof transgressed, the ordinances changed, and the covenant broken; that their creeds were an abomination to Him, and that His authority was not with them. The youth was strictly commanded to join none of them.

Three years subsequent to this first revelation, this same young man received the visitation of an angel, who said that he was one of the ancient prophets that lived among the ancient inhabitants of America. He had been resurrected from the dead, and was now sent to him to reveal the existence of a record of the ancient inhabitants of the American continent; which contained not only an abridged history of those people and the source from whence they sprang, but also contained the fullness of the Gospel as taught to them by the inspired servants and prophets of God who lived among them, and by the glorified and risen Redeemer who had visited them, after leaving His disciples in Palestine.

The plates upon which this record was engraven were first shown to Joseph Smith on the 22nd of September, 1823; and four years later he received them at the hands of the heavenly

messenger to translate into the English language, by means of a Urim and Thummim that had been hidden up with them. A man by the name of Oliver Cowdery, attracted by the story of Joseph Smith having the metallic plates, enquired him out, believed the declarations the boy prophet made to him, and assisted in the work of translation by becoming the scribe of the young man, who dictated to him the translation. The work of translation was completed in 1829.

Besides the testimony of the youthful prophet to the existence of this ancient record, there is that of his scribe, Oliver Cowdery, also those of David Whitmer and Martin Harris. The same heavenly messenger who revealed the existence of the record, exhibited the plates to these three men; and there were eight others to whom the Prophet Joseph himself showed the plates, and who handled them and examined the engravings thereon, and all these bear witness to what they had seen and handled.

Both Joseph Smith and Oliver Cowdery testify that in May, 1829, while in the woods engaged in prayer, a messenger from heaven came to them and, placing his hands upon their heads, conferred upon them the Aaronic Priesthood, which gave them authority to preach repentance and baptize in the name of Jesus Christ for the remission of sins, and there began their ministry.

The same men testified that subsequently three other heavenly messengers visited them—viz., the Apostles Peter, James and John, and conferred upon them the holy apostleship, which gave them authority to lay on hands for the gift of the Holy Ghost, to organize the Church of Christ, to confer the same power upon others, and thus build up the Church in all the world, and prepare the way for the glorious appearing of the Redeemer to reign with the righteous over the whole earth.

THE foregoing is the miraculous story upon what the world calls Mormonism—but what in reality is the restored Gospel of the Son of God—is based. And upon examination it will be found that it fulfills all the conditions laid down by Mr. Paley—and which, if fulfilled in the case of modern reformers, as that eminent scholar conceived them to be fulfilled in the case of the first introduction of Christianity, he said, "he would have believed them." Consequently, had Mr. Paley lived to have heard the miraculous story of Mormonism; had he examined into the circumstances connected with it; and had he applied the same excellent reasoning to Mormonism that he does to Christianity he would have accepted it as true. So also would all men who accept the Christian story upon the conditions named by the learned Doctor.

But let us see if Mormonism fulfils the Doctor's conditions:

First, then, the story is miraculous. It deals with direct revelations from God, the visitation of angels, the translation of an ancient record by the inspiration of God; receiving authority from heavenly messengers to preach the Gospel, which is to be attended by all the gifts and graces ever enjoyed by the saints.

Second: The first elders of this institution, known as the Church of Jesus Christ, founded their public ministry upon the allegation of these miracles.

Third: The miracles wrought were within their own knowl-

edge, a number of them being both eye and ear witnesses to the miraculous manifestations, both seeing the angels and hearing their voices—nay, more—feeling the hands of the heavenly messengers as they were laid upon their heads.

Fourth: The miracles cannot be resolved into delusion or mistake. Unless the eye, ear and the sense of touch can be deceived, not only once, but repeatedly, and in the same manner.

Fifth: Their conduct, that is, their preaching the new dispensation, and other acts growing out of it, really had its origin in these accounts we have related.

AND now, after filling all these conditions laid down in Mr. Paley's argument, there remains but one thing to set forth to make it complete, and that is, did these first movers in the new dispensation endure lives of toil, care, exertion, danger and suffering for their miraculous story? The fact is so generally known that they did, that it scarcely becomes necessary to answer the question.

No sooner did Joseph Smith declare to men that he had received a divine manifestation, than persecution was arrayed against him, and continued to dog his footsteps nearly every day of his eventful life. Now throwing him into the hands of an infuriated mob to be whipped, beaten, tarred and feathered; then into the hands of a mob-militia, sent by authority to destroy his people, who condemned him to be shot in the presence of his family; delivered from that peril to be dragged to a loathsome prison in chains for weary months; escaping thence to be harrassed with malicious and vexatious lawsuits arising from false accusations; now betrayed by false brethren; now kidnapped by his old enemies; and at last murdered with his brother Hyrum in cold blood, while under the protection of the governor of the sovereign State of Illinois, who had plighted the faith of the State for his protection.

In the midst of all these cares and sufferings he was organizing the Church; bringing into existence and setting in order the quorums of the Priesthood of God; sending elders to preach the Gospel to the world without purse or scrip; founding cities, building temples, translating ancient records, labouring in season and out of season for the general good of the children of men.

In all these labours he was seconded by the first elders who had shared with him the miraculous manifestations of heaven, to declare which was the cause of all this toil, danger and suffering. They wandered from city to city and from land to land with the miraculous story. Enduring scorn, revilings, abuse, and not infrequently personal violence, and sometimes death; until in comparison the toils and sufferings of Whitfield and Wesley, together with all other reformers since the days of Jesus and His apostles, pale into insignificance.

All the conditions laid down, then, by Mr. Paley are fulfilled in Mormonism; and in this particular feature of his argument the Doctor would find as much to convince him of the truth of Mormonism as he would of the truth of primitive Christianity.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 31, 1935

EDITORIAL

MARRIAGE AND YOUNG MEN

THE problem of marriage has many angles which we shall not consider in this writing, they being foreign to the viewpoint from which this article is written. We here are concerned with marriage as an institution and the desirability of young people entering into it.

The Church holds that marriage is a divine institution and one, therefore, that saints must foster if they would be active in doing the will of God. Marriage leads to the home, the very foundation of orderly society and stable government. Marriage is the only approved institution through which may be fulfilled the divine command to "multiply and replenish the earth." The Lord severely condemns all association of the sexes outside of the marriage relation. Indeed such associations are among the most sinful that one can be guilty of. Hence the Church does not long retain in its membership any one known to be guilty of unlawful sexual associations. This is generally understood by the members.

Further, the Church is absolutely opposed to the violations of the sanctity of the legal marriage relation that in various ways are so common. Trial marriage, for instance, is nothing but a type of lustful indulgence. Adultery is a crime of the blackest hue. Hardly any sin is greater. A succession of divorces is little better than trial marriage. Infidelity in any form to legal marriage vows is severely condemnable. Absolute fidelity is insisted upon.

Now there appears to be a growing tendency among the young people of the Church to postpone marriage, making the average age of entering this holy state greater than formerly. In some cases postponement may be justified, but in many cases it certainly is not. A desire for economic security or stability is good, but marriage should not be delayed to secure it. A clean, healthy young man who has reached the age of maturity and is ready to begin his life's work should take unto himself a good wife. As a rule it will be much better for him and for all concerned if he will do so. This will make him more settled, contented and happy. He will the sooner develop into the status of a real man with an appreciation of the duties, responsibilities and dignity of adulthood. He will also the sooner get a much fuller understanding of the expression "men are that they might have joy." The writer, who worked with college students for

forty-five years, never knew a good student to regret that he went to college. Similarly he has never known of a man who has a good wife regretting that he married.

The married estate is the one in which grown-up people were made to live. Experience and reason declare this is a truth whether we look to the Bible or to nature for a sanction. The young man who unnecessarily delays marriage beyond the early twenties is failing in the fulfillment of life's mission. He can partially, at least, convince himself of this by thinking through to a satisfactory answer the question of life's purpose. Whether he thinks from a religious or a social or a biological point of view he must come to the conclusion that marriage is the natural status for a man who is normal in body and mind.

But you may ask, "Shall a young man marry before he has a job and a steady income?" Certainly. Will it cost any more for husband and wife to live together than for them to live separately? In any case they have to live and experience says they usually live more cheaply after marriage than before. Then why delay marriage on account of income? The sooner they begin the necessary and important process of adjustment to each other's ways the easier and the pleasanter will the job be. This consideration certainly favours early marriage. But by far the most weighty reasons for early marriage are that safety from sin, satisfaction with life, and dignity of living are all found in the married estate.

Even so, the marriage relation should not be thoughtlessly entered into. The partners to the marriage should be quite sure that they understand each other, that each has a genuine love for the other, also a willingness to share with and sacrifice for each other, and to respect each other's opinions, views and desires. Each party to the marriage is a free human soul with a personality and feelings that the other should feel bound to respect. Hence tolerance, sympathy, love and the Golden Rule, it should be determined, shall characterize the treatment of each for the other. The marriage relation has no place for selfishness or a domineering attitude. But this relation offers opportunities for joyous and complete living impossible to find outside of it. A wise young man will delay marriage no longer than is actually necessary. His good, that of society and of the Church, requires that he does not.—Joseph F. Merrill.

AN OUTLOOK ON CHURCH MEMBERSHIP

IN an age when the forces of Materialism would rend piecemeal the moral standards to which we cling, it is good to contemplate the benefits accruing from one of life's greatest possessions, membership in the true Church of Christ. The Church aims at raising moral and spiritual levels, and all activities under its banners contribute to make better men and better women. More

than that, the Church sets up organizations and machinery whereby man, through his own hard-fought efforts, may attain true growth in body, mind, and spirit—through the grace of God. By means of religious education in the Sunday School and with it an expanding knowledge of the Gospel, healthy recreation for his entire being in Mutual Improvement Associations and Primary, man may go about his work and the more serious things of life feeling that indeed "this is life abundant." At the close of a day's occupation such a person can return to what will ever be the solace of a world in turmoil, a happy home.

Other men and other people understand that churches and churchmen generally have a vital interest in human welfare. But no sect or creed understands yet the full meaning and use of true religion. Right faithfully and earnestly the church bells ring on a Sunday, and Christians go forth in search of religious experience. But their experience is confined in all too many instances to four walls and a hymn book.

It is good for us to understand, as do many intelligent folk of the outside, that the Church offers us the world's finest training ground for *actual* experience, which training makes for an alert, energetic, intellectual life. Such a life revels in the Sabbath's inward growth, but does not stop there. If a man's supreme quest is to obtain joy, and that be a well, springing from within, then life's daily challenge to the devotee of true religion is to bring his hidden, latent powers into active play. Or as the author of *Religion a Way of Life* puts it, "life seeks a form of expression." Inward growth and outward expression, both the products of effort plus intelligence, are two of the greatest blessings of Church membership.

The Gospel enables everyone who will conform to the rules of the game, to develop harmoniously with his fellows. "Men are, that they might have joy." (It is significant to note that this quotation in II Nephi, second chapter, reads in the plural—"men are.")

A statement in the M. I. A. Handbook says: "There is no excellent or enjoyable thing that the Church does not foster and desire to promote among its members."

Such a vision makes it clear that membership in the Church affords men their greatest opportunities. Such priceless gifts, ready at our disposal, must not be "laid up in a napkin" or buried in the earth, but magnified many times.

The wise man is a joyous man, who, in contemplation of a future reading of his soul's seismograph, says: "*By my actions I will prove my allegiance to the Church.*"—G. Homer Durham.

A PRAYER OF FAITH

By Sister Marguerite G. Cullen

CHRISTMAS of 1930 was rather miserable for our little family. It was the second year that the children had been without the companionship of a father. To make things worse, my little four-year-old son seemed to have contracted a severe cold. I was up all Christmas Eve with him, and on Christmas Day he was in

such feverish pain that he could not bear to be touched. On Boxing Day I sent for the doctor. He diagnosed my son's illness as rheumatic fever, in a very advanced stage. The child's case was almost hopeless, he said, and he was quite concerned that he had not been summoned before.

ON the Saturday of that week, the doctor came about noontime. He told me, after examining the child, that he would not live through the day. Somehow I could not pray. I could not even gather my thoughts together. I seemed to have only one thing in my mind—the elders.

There were no missionaries nearer than Cardiff—we lived in Pembroke Dock. And it being Saturday the situation was very difficult. The doctor had given the child only a few hours at most to live, and the agony he was in was pitiful to watch. As the elders did not know that any one of the family was ill, a telegram to them would only be confusing. To send for them would be of no avail, because there would be no facilities for travel until Monday. Then a thought came to me. I could explain everything in an express letter.

I set down as plainly as possible just what our trouble was, and begged them to use their faith and prayers in my son's behalf. The post office sent my letter by express. It would reach its destination about six o'clock that evening, I was told.

Having sent my letter off, I felt much easier and made up my mind to accept God's will. But still I could not gather my distracted thoughts sufficiently to pray. The fever was burning out my little son's life, or so it seemed. With what little strength he had left he was crying out with pain.

About seven o'clock, as I was watching him, he seemed to ease, and his moans became less frequent. Finally he fell asleep, his first untroubled sleep in a week. While he slept, his fever left him, and when the doctor called about half past eight, as he had promised to do, he was astonished at the miraculous change for the better. Later he told me that he did not expect to find my son alive when he called.

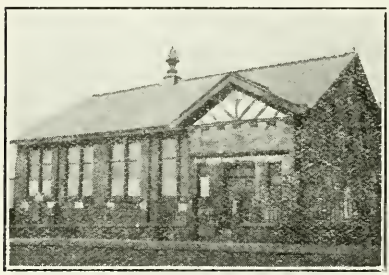
On Sunday, my son showed very little of the illness that only the day before had threatened his very life. He was able to sit up, and, by the end of the next week he was quite well again.

Later, from President Clarence H. Taylor, I learned the details regarding my express letter to the district office. It reached the elders there between five and six o'clock Saturday afternoon, and immediately telegrams were sent to the elders near by, calling them together. Giving of their strength and faith, they prayed together for my child's recovery. It must have been while they were still praying that the change in his condition came, and the fever and pain began to leave his little body.

Anyone knowing postal arrangements and travelling facilities as they are in this part of Wales will realize to the full how remarkable it was that I was able to communicate with the elders so quickly, and that they were able to gather together in such a comparatively short time. Their prayer and the blessing of relief and strength that its answer brought to my boy, John Edward Perry, will always be a testimony to me that God has not forsaken and will not forsake those of His people who are in need of His blessing and His strengthening power.

NEWLY-ACQUIRED CHAPEL FOR BURNLEY OPENED

ALREADY RICH in the traditions of the Church as the cradle of Mormonism in Europe, the county of Lancashire added another chapter to its eventful history when, on January 13th, the newly-acquired chapel of the Burnley branch in Rose Grove was opened for services. It was in Preston in 1837 that the first sermon on the Restored Gospel was preached in England. There, too, the first baptism was performed in the same year. Three years later, in Manchester, the *Millennial Star*, which has become the oldest Church publication, was established. With these and subsequent events, far too numerous to mention, that have made Mormon history in Britain, the opening of the Burnley chapel will take its place as an important step in the growth of the Church and the spreading of its influence for good in the British Isles.



BURNLEY CHAPEL

The new chapel, built of gray Lancashire stone and brick, houses a large hall with a seating capacity of 250, a kitchen and a dining room, three class rooms, two cloak rooms and a basement, and is equipped for central heating. It will provide ample facilities for the social, religious and recreational activities of the branch. Negotiations for the purchase of the chapel were completed by President James H. Douglas prior to his return to America.

The opening services on January 13th were under the supervision of President Joseph J. Cannon, and were conducted by Elder Joshua Rallison. Speaking in the afternoon session, President Cannon interpreted the acquisition of the Burnley chapel as a symbol of the progressive spirit of growth that characterizes the work and outlook of the Church in Britain. He pointed out that the most effective proselyting work of the past has been done by the mission members themselves, and admonished the Burnley saints to continue their efforts to place the Gospel message before their friends and neighbours. In his remarks in the evening session, President Cannon spoke of the restoration of the Gospel and the establishment of the Church in this dispensation as the fulfillment of divine prophecy.

Other speakers at the afternoon and evening meetings on January 13th, included Brothers John Moore and Fred Bradbury, counsellors to Elder Joshua Rallison in the Burnley branch presidency, and District President Joseph F. Smith, Jr. Brothers Arthur Holgate, Elder William F. Homer and Sister Ethel Timms contributed musical numbers to the services. The travelling missionaries of the Liverpool district were also in attendance.

With the acquisition of the Burnley chapel, there are now twelve branches in the British mission in which services are held in Church-owned chapels. The Kidderminster, Northampton, Nuneaton, Oldham, Manchester, Sunderland, Sheffield, Lowes-

toft, Norwich, West Hartlepool and Hull branches welcome Burnley branch into this growing circle that is expanding toward the realization of a mission-wide ideal, a Church-owned chapel with attendant facilities for every branch in the British Mission.

A CHRISTIAN ARGUMENT APPLIED TO MORMONISM

(Concluded from page 71)

We would remind our readers, in conclusion, that the miracles upon which the new dispensation called Mormonism is founded, are of such a character that the witnesses could not be mistaken. What they declare they saw and heard must be true, and they the honoured servants of God, or else they are the vilest wretches that ever lived and conspired to destroy the souls of men. If any one shall choose to believe the latter is the truth concerning them, then he must also believe them to be—"villians for no end but to teach honesty, and martyrs without the least prospect of honour or advantage."—(From the *Liahona*, Vol. 32.)

FROM THE MISSION FIELD

Doings in the Districts: *Birmingham* — Under the direction of Brother Kenneth F. Bennett, and at his home in Rugby on December 29th, the members of the Rugby branch Primary were guests at the annual Primary Christmas party of the branch. The feature of the day was the awarding of the annual prizes for attendance, punctuality, and preparation in both Sunday School and Primary. Usually the prizes are divided among four competitors. This year none could come up to the records of Joan Reeve in any of the competitions, and she was awarded one grand prize worthy of her prowess in each. Joan, who is nearly 13, was baptized last November. A member of the Rugby Sunday School and Primary since they were organized three years ago, she has been an officer in the Sunday School for eighteen months, and in the Primary for nearly twelve months. Her record for this past year shows that of a possible total of 267 branch meetings which she was expected to attend, she was absent but once, late but once.

The ball room of the Wolverhampton Corporation Central Baths building was gaily festooned in green and gold for the Wolverhampton branch Green and Gold ball Saturday evening, January 19th. M. I. A. monograms and coloured balloons were utilized in the decorative scheme to lend colour to the scene of Wolverhampton's outstanding social event. Music for dancing was played by Paul Raffman and his band.

The feature of the evening was the selection and coronation of the Queen of the ball. This honour was accorded Miss Nellie Wardle by the popular vote of the guests, and amidst their plaudits. She received her crown from President E. H. Merrell. Other novelties included prize spot dances, and waltz and foxtrot competitions. Refreshments were served during the intermission,

Committee members under whose direction the ball was planned, were Elders Fielding S. Barlow and Ira A. Newsome, Sister Annie Parks, Mr. Samuel Halforn, and Mr. Sidney Corns, who was M. C. Sisters Elizabeth Cornwall and Elise Mace assisted Mr. Corns in the adjudication of the competitions.

Guests numbered approximately three hundred and fifty.

Hull—There are more ways than one to raise money with which to buy new Bee-Hive uniforms. At least, so think the Bee-Hive girls of the Hull branch. On January 10th, in the recreation room of the Hull Chapel, the branch Bee-Hive girls sponsored a pie supper, which was followed by an evening of dancing and novelty entertainment items. Proceeds went into the uniform fund.

On January 14th, 1934, the New Hull chapel was dedicated. On January 13th, 1935, with fitting services, Hull saints observed the first anniversary of the dedication. "Humility Makes Leadership" was the theme of the meetings in which were portrayed and recounted the accomplishments of the first year in in which the Hull branch has conducted its activities in its own chapel. Among those who attended the anniversary programmes were many new friends who have learned to know the Hull branch as a spiritual and recreational centre.

At an informal evening party in the Hull branch recreation hall, President Drayton B. Nuttall was the guest of honour. The programme included games and songs and characterizations.

Leeds—In Central Hall, on December 29th, the M Men and Gleaner Girls of the Clayton branch staged a cleverly-planned Christmas party. Each guest was required to bring a Christmas gift for admittance to the social. After an evening of games, and a supper which was served at small tables, prettily appointed, the accumulated gifts were distributed among the merrymakers with hearty wishes for a Happy New Year. In charge of games were Sisters Alice Huddleston and Marie Craven. Sisters Elizabeth Savage and Dolly Walworth supervised the serving of the supper.

The Clayton branch played host to one hundred children, January 2nd, at a party reported to be the "greatest" the branch has ever sponsored. Perhaps it was the jolly games that made it so, or the entertainment provided by the Zion's Boys and Zion's Girls, the Blue Bird Girls, and the Trail-builders of the Primary. But even more likely than these, perhaps, was the visit of Father Christmas, who found gifts in his pack for not only the Primary children, and the Sunday School members, but the mothers who came, and for everyone else as well. Certain it was that all had a happy time.

Bristol—Speakers in the afternoon session of the Cheltenham branch conference were Elders Gordon K. Ashley and Gilbert R. Langton. The theme was "The Word of Wisdom." Sisters Kathleen Rogers, Nora Newman, Florence Parker and President Ashley addressed the evening session, their topic being the Articles of Faith. Sister Mabel Woodridge and Brother Frank Betteridge contributed musical numbers to the programme.

Guests came in carnival costume to the Bristol branch Christmas social, held on December 29th. The revelry of the evening centered around a beautifully decorated Christmas tree that was heavily laden with gifts for all who came. Sister Doris Forrester, who was assisted by Sister Gladys A. Millard, planned the social and supervised the serving of the refreshments.

London—The date of the annual Sunday School Christmas social in the Luton branch was December 19th. Brother Albert Worby was in charge of the general arrangments, and Mrs. Worby prepared and served the refreshments. Decorated and festooned in keeping with the festive season, the branch hall was the scene of a happy, festive party.

Brother William H. Gadd is president, Brother Albert Worby is first counsellor and Brother William H. Smith is second counsellor and branch recorder in the new branch presidency of the Luton branch. These brethren were appointed and set apart on December 21st, under the direction of President Joseph J. Cannon.

Liverpool—Brother and Sister John R. Moore entertained the members of the Burnley branch at their home on Christmas eve. The social evening commenced with a

steak pie supper, after which the guests engaged in games, competitions and Christmas revelry, prizes being given to the winners of the competitions.

Forty saints and friends from Blackburn, Accrington and Preston gathered at the home of Sister Molly Taylor in Blackburn on December 31st, to welcome in the New Year. Light refreshments were served to the guests. The party was under the direction of the Blackburn M.I.A., the proceeds going to the M.I.A. fund.

Wigan branch members were hosts to friends and saints from Preston, Liverpool and Wigan, at a dancing party in the Wigan hall on January 11th. A programme, consisting of recitations and a dialogue by members of the Wigan branch, preceded the dance. At the intermission, light refreshments were served to the guests.

At the invitation of the Free Thinkers Debating Society of Ashton, President Joseph Fielding Smith, Jr., accompanied by Elder William F. Homer and Brother Horace Heyes, journeyed to Ashton on January 7th, to discuss before them the principles and history of Mormonism. The members of the debating society showed a keen interest in the subject, asking many pertinent questions and receiving answers which considerably increased their interest and respect for our message. They extended an invitation to President Smith to return the following week to continue the discussion.

Newcastle—During the week prior to December 26th, Primary children of the Skelton branch were busy selling Christmas cake covers that they had made to the housewives of Skelton. On Boxing Day, they settled down to enjoy the fruit of their labours, a Christmas party replete with games, refreshments, gifts, a Christmas tree, and Father Christmas himself. Sister Kathleen Featherstone, their Primary Mother, directed their efforts. Special guests were Sister Nellie Thompson, district Primary supervisor, and Brother Bob Pickersgill,

Nottingham — The Christmas party of the Eastwood branch was held in the branch rooms on December 22nd. Primary and Sunday School children, under the direction of Sisters Margaret and Annie Wild, presented the entertainment programme of the evening. And Father Christmas, impersonated by Elder L. Dean Hickman presented the gifts of the season. There were forty-five young guests.

Elder L. Dean Hickman and Elder Joseph Allen were the speakers at a cottage meeting in the home of Mrs. Slater, a friend of the Eastwood branch, on Januaay 16th.

Portsmouth — Members and friends of the Portsmouth branch met together on December 31st for a New Year's party. Games and refreshments followed the programme planned for the occasion. Sister Amy Ruth Tomes planned the affair.

Scottish—The new year brought to the Edinburgh branch members not only an opportunity to make new resolutions concerning branch activities, but also a new hall in which to put their resolutions into purposeful action. This change for the better was celebrated at a social evening in the new hall on January 2nd. Brother Stout, in behalf of the M. I. A. organizations, was in charge of the affair.

Sheffield—Children of the Sheffield branch, 36 in number, were feted at a Christmas party on December 22nd. Following an afternoon tea in their honour, they entertained themselves and their friends and parents with a programme of songs and recitations. At the conclusion of the party, each child was given a present and a wish for a happy holiday season.

During the Christmas holidays, the Woodhouse neighbourhood Primary, organized under the direction of the Sheffield branch, entertained its members at a Christmas Party in the home of Sister Maybury. The feature of the party's programme was a characterization of the story of the birth of the Master, enacted by the Primary children.

On both Christmas Eve and New Year's Eve, the Gleaner Girls of the Sheffield branch went carol-singing.

Favoured with their Christmas music were the homes of both saints and friends, and the girls themselves derived a great deal of pleasure from their service.

Welsh—"I make no apology for occupying the stand in a programme of the Mormons. I know very little of the doctrines of the Latter-day Saints, bnt I want to say that our young American friends who represent them here as missionaries are honest, conscientious, and clean living young men. They come here at a great sacrifice to themselves to teach their message. I want to thank them for giving us the privilege through this illustrated lecture to learn more about their founder, Mr. Joseph Smith." In these words, Alderman B. John Williams, former mayor of Merthyr Tydfil, introduced the lantern lecture, "Joseph Smith—An American Prophet," delivered by President Henry R. Pearson to three hundred and twenty-five people in the Miners' Hall, Merthyr Tydfil, on the evening of January 11th. The lecture was well received, and pamphlets offered free to those interested were in great demand. The supply was soon exhausted after the lecture. Also numbered among the guests at the lecture was Alderman Isaac Edwards, prominent real estate agent of Merthyr.

Arrangements and advertising for the lecture were nnder the direction of Elders Walter K. Barton and Delbert N. Groom; Elder Ralph J. Pomeroy operated the projector. The Penyard Trio of male voices rendered two numbers, their services being kindly volunteered.

Sixty children of the Merthyr Tydfil Primary enjoyed a Christmas party at the I. L. P. rooms, December 28th. Refreshments were served by the Relief Society. Sister Gladwys Davies, Primary president, was in charge of the arrangements. In the evening, members and friends of the branch gathered for a social time together nnder the direction of Elders Walter K. Barton and Delbert N. Groom.

An illustrated lecture entitled "Joseph Smith—An American Prophet" was presented to an audience of 225 people who packed the Varteg Memorial Hall on January 17th. The lecture was delivered by President Henry R. Pearson. Mr. Thomas Tipton of Garndiffaith acted as chairman.

At the conclusion of the evening, tracts and other explanatory material were distributed among the listeners, who evinced considerable interest in the lecture. Local members of the Varteg branch, nnder the direction of President Richard C. Thomas, and Elder Ralph J. Pomeroy, conducted the advertising campaign preceding the lecture.

"The Great Plan" was the theme of the Merthyr branch conference held on Sunday, January 13th, nnder the direction of Elder Walter K. Barton. Speakers in the Morning session were Elder Delbert N. Groom, President H. R. Pearson, and Sister Ellen Price. Brother William A. Perry, Elder Barton and President Pearson addressed the evening meeting.

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PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: RICHARD S. BENNETT, 5 GORDON SQUARE, LONDON, W.C. 1

JAMES FOGGO, PRINTER, 27 PARK LANE LIVERPOOL